Amos
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Amos

Chapter 1

The words of Amos, a sheep breeder from Tekoa, who prophesied concerning Israel in the reigns of Kings Uzziah of Judah and Jeroboam son of Joash of Israel, two years before the earthquake.^athe earthquake See Zech. 14.5.
He proclaimed:
G<small>OD</small>
  roars from Zion,
Shouts aloud from Jerusalem;
And the pastures of the shepherds shall languish,
And the summit of Carmel shall wither.
Thus said
G<small>OD</small>:
For three transgressions of Damascus,
For four, I will not revoke the decree:^bthe decree Of punishment. Heb. “it.”
Because they threshed Gilead
With threshing boards of iron.
I will send down fire^csend down fire Cf. Lam. 1.13. upon the palace of Hazael,
And it shall devour the fortresses of Ben-hadad.^dHazael…Ben-hadad Two of Aram’s kings; cf. 2 Kings 13.22-25.
I will break the gate bars of Damascus,
And wipe out the inhabitants from the Vale of Aven
And the sceptered ruler of Beth-eden;
And the people of Aram shall be exiled to Kir
—said
G<small>OD</small>.
Thus said
G<small>OD</small>:
For three transgressions of Gaza,
For four, I will not revoke the decree:^ethe decree See note at v. 3.
Because they exiled^fexiled I.e., cooperated in the annexation of Israelite territory; cf. Jer. 13.19 with note. an entire population,
Which they delivered to Edom.^gEdom Emendation yields “Aram”; cf. Isa. 9.11.
I will send down fire upon the wall of Gaza,
And it shall devour its fortresses;

And I will wipe out the inhabitants of Ashdod
And the sceptered ruler of Ashkelon;
And I will turn My hand against Ekron,
And the Philistines shall perish with no remnant
—said the Sovereign G<small>OD</small>.
Thus said
G<small>OD</small>:
For three transgressions of Tyre,
For four, I will not revoke the decree:^hthe decree See note at v. 3.
Because they handed over
An entire population to Edom,ⁱEdom Emendation yields “Aram.”
Ignoring the covenant of brotherhood.^jcovenant of brotherhood I.e., the alliance between kings of similar social stature. Cf. 1 Kings 5.26; 9.12–13; and see note at 20.32.
I will send down fire upon the wall of Tyre,
And it shall devour its fortresses.
Thus said
G<small>OD</small>:
For three transgressions of Edom,
For four, I will not revoke the decree:^kthe decree See note at v. 3.
Because he pursued his brother^lhis brother I.e., an army of the descendants of Israel; cf. Gen. 25.25–26; 35.10; 36.1. with the sword
And repressed all pity,^mrepressed all pity Or “destroyed his womenfolk”; cf. Judg. 5.30. Change of vocalization yields “destroyed his wombs”; cf. v. 13.
Because his anger raged unceasing
And his fury stormedⁿstormed Cf. Akkadian shamaru and Jer. 3.5. unchecked.
I will send down fire upon Teman,
And it shall devour the fortresses of Bozrah.
Thus said
G<small>OD</small>:
For three transgressions of the Ammonites,
For four, I will not revoke the decree:^othe decree See note at v. 3.
Because they ripped open the pregnant women of Gilead
In order to enlarge their own territory.
I will set fire to the wall of Rabbah,
And it shall devour its fortresses,
Amid shouting on a day of battle,
On a day of violent tempest.
Their king and his officers shall go
Into exile together
—said G<small>OD</small>.

Chapter 2

Thus said
G<small>OD</small>:
For three
transgressions of Moab,
For
four, I will not revoke the decree:<sup class="footnote-
marker">a</sup>the decree See note at 1.3.

Because he burned the
bones
Of the king of Edom to
lime.
I will send down fire upon
Moab,
And it shall devour the
fortresses of Kerioth.
And Moab
shall die in tumult,
Amid
shouting and the blare of horns;
I will wipe out the ruler from within
her
And slay all her officials
along with him
—said
 G<small>OD</small>.
Thus said
G<small>OD</small>:
For three
transgressions of Judah,
For
four, I will not revoke the decree:<sup class="footnote-
marker">b</sup>the decree See note at 1.3.

Because they have spurned the Teaching
of G<small>OD</small>
And have
not observed divine laws;
They
are beguiled by the delusions
<span class="poetry
indentAll">After which their ancestors walked.
I will send down fire upon
Judah,
And it shall devour the
fortresses of Jerusalem.
Thus said
G<small>OD</small>:
For three
transgressions of Israel,
For
four, I will not revoke the decree:<sup class="footnote-
marker">c</sup>the decree See note at 1.3.

Because they have sold for
silver
Those whose cause was
just,
And the needy for a pair
of sandals.
[Ah,] you who trample the heads of the
poor
Into the dust of the
ground,
And make the humble walk
a twisted course!^d<i
class="footnote">who trample the heads of the poor / Into the dust of
the ground, / And make the humble walk a twisted course!
Understanding sho’aphim as equivalent to shaphim.
Emendation yields: “Who crush on the ground / The heads of the poor, /
And push off the road / The humble of the land”; cf. Job 24.4.

Father and son go to the same
woman,
And thereby profane My
holy name.
They recline by every
altar
On garments taken in
pledge,
And drink in the House
of their God
Wine bought with
fines they imposed.
Yet I
<span class="poetry
indentAll">Destroyed the Amorite before them,
<span

class="poetry indentAll">Whose stature was like the cedar's
And who was stout as the oak,
Destroying his boughs above
And his trunk below!
And I
Brought you up from the land of Egypt
And led you through the wilderness forty years,
To possess the land of the Amorite!
And I raised up prophets from among your sons
And nazirites from among your young men.
Is that not so, O people of Israel?
—says G<small>OD</small>.
But you made the nazirites drink wine
And ordered the prophets not to prophesy.
^eMeaning of verse uncertain; alternatively: "I will slow your movements / As a threshing sledge (cf. Isa. 28.27-28) is slowed / When clogged by cut grain." Ah, I will slow your movements
As a wagon is slowed
When it is full of cut grain.
Flight shall fail the swift,
The strong shall find no strength,
And the warrior shall not save his life.
The archer shall not hold his ground,
And the fleet-footed shall not escape,
Nor the horseman save his life.
Even the most stouthearted warrior
Shall run away unarmed^funarmed Lit. "naked." that day
—declares G<small>OD</small>.

Chapter 3

Hear this word, O people of Israel,
That G<small>OD</small> has spoken concerning you,
Concerning the whole family that I brought up from the land of Egypt:
You alone have I singled out
Of all the families of the earth—
That is why I will call you to account
For all your iniquities.
Can two walk together
Without having met?
Does a lion roar in the forest
When it has no prey?
Does a great beast let out a cry from its den
Without having made a capture?
Does a bird drop on the ground—in a trap—
With no snare

there?
Does a trap spring up
from the ground
Unless it has
caught something?
When a ram’s horn is sounded in a
town,
Do the people not take
alarm?
Can misfortune come to a
town
If
G<small>OD</small> has not caused it?
Indeed, my Sovereign
G<small>OD</small> does nothing
Without
having revealed the purpose
To
God’s servants the prophets.
A lion has roared,
<span
class="poetry indentAll">Who can but fear?
<span class="poetry
indentAll">My Sovereign G<small>OD</small> has spoken,
<span
class="poetry indentAll">Who can but prophesy?
Proclaim in the fortresses of
Ashdod^a<i
class="footnote">Ashdod Septuagint reads “Assyria.”
<span
class="poetry indentAll">And in the fortresses of the land of
Egypt!
Say:
<span
class="poetry indentAll">Gather on the hill<sup class="footnote-
marker">b</sup>hill Heb. plural; but cf. 4.1;
6.1. of Samaria
And witness the
great outrages within her
And
the oppression in her midst.
They are incapable of doing
right
—declares
G<small>OD</small>;
They store up
lawlessness and rapine
In their
fortresses.
Assuredly,
<span class="poetry
indentAll">Thus said the Sovereign G<small>OD</small>:
<span
class="poetry indentAll">An enemy, all about the land!
<span
class="poetry indentAll">He shall strip you of your
splendor,
And your fortresses
shall be plundered.
Thus said
G<small>OD</small>:
As a shepherd
rescues from the lion’s jaws
Two
shank bones or the tip of an ear,<sup class="footnote-
marker">c</sup>As a shepherd rescues … tip of an
ear Cf. Exod. 22.9, 12.
So
shall the Israelites escape
Who
dwell in Samaria—
With the
leg^dleg
Meaning of Heb. uncertain. of a bed or the head<sup
class="footnote-marker">e</sup>head Meaning of
Heb. uncertain. of a couch.
Hear [this], and warn the House of
Jacob
—says the Sovereign
 G<small>OD</small>, the God of Hosts—
That when I punish Israel for its
transgressions,
I will wreak
judgment on the altar^f<i
class="footnote">altar Heb. plural, but cf. “altar” in next
line. of Bethel,
And the horns of
the altar shall be cut off
And
shall fall to the ground.

I will wreck the winter
palace
Together with the summer
palace;
The ivory palaces shall
be demolished,
And the great
houses shall be destroyed
<span class="poetry
indentAllDouble">—declares G<small>OD</small>.

Chapter 4

Hear this word, you cows of
Bashan
On the hill of Samaria—

Who defraud the
poor,
Who rob the
needy;
Who say to
your^a<i
class="footnote">your Heb. “their.”</i> husbands,
<span
class="poetry indentAll">“Bring, and let’s carouse!”
My Sovereign G<small>OD</small>
swears irrevocably:^b<i
class="footnote">irrevocably Lit. “by His holiness.”</i>
<span
class="poetry indentAll">Behold, days are coming upon you
<span
class="poetry indentAll">When you will be carried off in
baskets,
And, to the last one,
in fish baskets,
And taken out [of the city]—

Each one through a breach
straight ahead—
And flung on the
refuse heap^c<i
class="footnote">When you will be carried off … on the refuse heap
Meaning of Heb. uncertain.</i>
<span class="poetry
indentAllDouble">—declares G<small>OD</small>.
Come to Bethel and
transgress;
To Gilgal, and
transgress even more:
Present
your sacrifices the next morning
<span class="poetry
indentAll">And your tithes on the third day;
And burn a thank offering of leavened
bread;^d<i
class="footnote">thank offering of leavened bread Cf. Lev. 7.12-
14; where, however, the bread is not to be burned.</i>
<span
class="poetry indentAll">And proclaim freewill offerings
loudly.
For you love that sort
of thing, O Israelites
—
declares the Sovereign G<small>OD</small>.
I, on My part, have given
you
Cleanness of teeth in all
your towns,
And lack of food in
all your settlements.
Yet you
did not turn back to Me
—
declares G<small>OD</small>.
I therefore withheld the rain from
you
Three months before
harvesttime:
I would make it
rain on one town
And not on
another;
One field would be
rained upon
While another on
which it did not rain
Would
wither.
So two or three towns would
wander
To a single town to drink

water,
But their thirst would not be slaked.
Yet you did not turn back to Me
—declares G<small>OD</small>.
I scourged you with blight and mildew;
Repeatedly^eRepeatedly Meaning of Heb. uncertain. your gardens and vineyards,
Your fig trees and olive trees
Were devoured by locusts.
Yet you did not turn back to Me
—declares G<small>OD</small>.
I sent against you pestilence
In the manner of Egypt;^fpestilence / In the manner of Egypt Alluding to the plagues at the time of the Exodus.
I slew your young men with the sword,
Together with your captured horses,
And I made the stench of your armies
Rise in your very nostrils.
Yet you did not turn back to Me
—declares G<small>OD</small>.
I have wrought destruction among you
As when God destroyed Sodom and Gomorrah;
You have become like a brand plucked from burning.
Yet you have not turned back to Me
—declares G<small>OD</small>.
Assuredly,
Because I am doing that to you,^gBecause I am doing that to you Emendation yields “Because you are acting thus toward Me.”
Even so will I act toward you, O Israel—
Prepare to meet your God, O Israel!
Behold the One who formed the mountains,
And created the wind,
And whose wishes^hwishes Meaning of Heb. uncertain. have been made known to mortals,
Who turns blacknessⁱblackness Cf. Joel 2.2. Emendation yields “darkness”; cf. 5.8. into daybreak,
And treads upon the high places of the earth,
Whose name is G<small>OD</small>—the God of Hosts.

Chapter 5

Hear this word that I intone
As a dirge over you, O House of Israel:
Fallen, not to rise again,
Is Maiden Israel;
Abandoned on her soil
With none to lift her up.

For thus said the Sovereign G<small>OD</small>
About the House of Israel:
The town that marches out a thousand strong
Shall have a hundred left,
And the one that marches out a hundred strong
Shall have but ten left.
Thus said G<small>OD</small>
To the House of Israel:
Seek Me, and you will live.
Do not seek Bethel,
Nor go to Gilgal,
Nor cross over^across over Into Judah; cf. 1 Kings 19.3. to Beer-sheba;
For Gilgal shall go into exile,
And Bethel shall become a delusion.
Seek G<small>OD</small>, and you will live.
Otherwise, [God] will rush like fire upon^bwill rush like fire Meaning of Heb. uncertain. the House of Joseph
And consume Bethel^cBethel Septuagint reads “the House of Israel.” with none to quench it.
[Ah,] you who turn justice into wormwood
And hurl righteousness to the ground!
[Seek G<small>OD</small>,]
Who made the Pleiades and Orion,
Who turns deep darkness into dawn
And darkens day into night,
Who summons the waters of the sea
And pours them out upon the earth—
Whose name is G<small>OD</small>!
^dMeaning of verse uncertain. It is [God] who hurls destruction upon strongholds,
So that ruin comes upon fortresses!
They hate the arbiter in the gate,
And detest the one whose plea is just.
Assuredly,
Because you impose a tax^eimpose a tax Meaning of Heb. uncertain. on the poor
And exact from them a levy of grain,
You have built houses of hewn stone,
But you shall not live in them;
You have planted delightful vineyards,
But shall not drink their wine.
For I have noted how many are your crimes,
And how countless your sins—
You enemies of the righteous,
You takers of bribes,
You who subvert in the gate
The cause of the needy!

Assuredly,
At such a time the prudent keep silent,^fkeep silent Or “moan.”
For it is an evil time.
Seek good and not evil,
That you may live,
And that the E<small>TERNAL</small>, the God of Hosts,
May truly be with you,
As you think.
Hate evil and love good,
And establish justice in the gate;
Perhaps the E<small>TERNAL</small>, the God of Hosts,
Will be gracious to the remnant of Joseph.
Assuredly,
Thus said G<small>OD</small>,
The Sovereign—the God of Hosts:
In every square there shall be lamenting,
In every street cries of “Ah, woe!”
And the farm hand shall be
Called to mourn,
And those skilled in wailing
To lament;
For there shall be lamenting
In every vineyard, too,
When I pass through your midst
—said G<small>OD</small>.
Ah, you who wish
For the day of G<small>OD</small>!
Why should you want
The day of G<small>OD</small>?
It shall be darkness, not light!
—As if someone were to run from a lion
And get attacked by a bear;
Or, upon making it indoors,
Were to lean their hand on the wall
And get bitten by a snake!
Surely the day of G<small>OD</small> shall be
Not light, but darkness,
Blackest night without a glimmer.
I loathe, I spurn your festivals,
I am not appeased by your solemn assemblies.
If you offer Me burnt offerings—or your grain offerings—
I will not accept them;
I will pay no heed
To your gifts of fatlings.
Spare Me the sound of your hymns,
And let Me not hear the music of your lutes.
But let justice well up like water,
Righteousness like an unfailing stream.

Did you offer sacrifice and oblation to Me
Those forty years in the wilderness,
O House of Israel?
^gThis verse and the next would read well after 6.14. And you shall carry off your “king”—
Sikkuth and Kiyyun,^hSikkuth and Kiyyun Two Akkadian names applied to Saturn, here deliberately pointed with the vowels of Heb. shiqquṣ, “detestable thing.”
The images you have made for yourselves
Of your astral deity—
As I drive you into exile beyond Damascus
—Said G<small>OD</small>, whose name is God of Hosts.ⁱwhose name is God of Hosts I.e., who is Sovereign of all the astral bodies.

Chapter 6

Ah, you who are at ease in Zion^aZion Emendation yields “Joseph,” cf. v. 6, and 5.6, 15, where “Joseph” denotes the northern kingdom.
And confident on the hill of Samaria,
You notables of the leading nation
On whom the House of Israel pin their hopes:^bpin their hopes Taking ba’ l- as synonymous with ba’ ‘ad; see Isa. 45.24 and second note there.
Cross over to Calneh and see,
Go from there to Great Hamath,
And go down to Gath of the Philistines:
Are [you] better than those kingdoms,
Or is their territory larger than yours?^cOr is their territory larger than yours? Emendation yields “Or is your territory larger than theirs?”
^dMeaning of verse uncertain. Yet you ward off [the thought of] a day of woe
And convene a session of lawlessness.
They lie on ivory beds,
Lolling on their couches,
Feasting on lambs from the flock
And on calves from the stalls.
They hum snatches of song
To the tune of the lute—
They account themselves musicians^eThey hum snatches … account themselves musicians Meaning of Heb. uncertain. like David.
They drink [straight] from the wine bowls
And anoint themselves with the choicest oils—
But they are not concerned about the ruin of Joseph.
Assuredly, right soon
They shall head the column of

exiles;
They shall loll no more at festive meals.
The Sovereign G<small>OD</small> wholeheartedly swears:
I loathe the Pride of Jacob,^fPride of Jacob A poetic designation of the northern kingdom.
And I detest his fortresses.
I will declare forfeit city and inhabitants alike
—declares the E<small>TERNAL</small>, the God of Hosts.
If ten people are left in one house, they shall die.
And if someone's kinsman—who is to burn incense for one of the deceased^gwho is to burn incense for one of the deceased Or "along with an embalmer."—comes to carry the remains out of the house,^hAnd if someone's kinsman … out of a house Meaning of Heb. uncertain. and he calls to the one at the rear of the house, "Are there any alive besides you?" the answer will be, "No, none." And he will say, "Hush!"—so that no one may utter G<small>OD</small>'s name.
For G<small>OD</small> will command,
And the great house shall be smashed to bits,
And the little house to splinters.
Can horses gallop on a rock?
Can it be plowed with oxen?ⁱCan it be plowed with oxen? Meaning of Heb. uncertain; emendation yields "Can one plow the sea with oxen?"

Yet you have turned justice into poison weed
And the fruit of righteousness to wormwood.
[Ah,] those who are so happy about Lo-dabar,
Who exult, "By our might
We have captured Karnaim"!^jLo-dabar…Karnaim Two towns east of the Jordan recovered for Israel by Jeroboam II (see 2 Kings 14.25). For Lo-dabar, cf. 2 Sam. 9.4, 5; 17.27; for Karnaim, cf. Gen. 14.5.
But I, O House of Israel,
Will raise up a nation against you
—declares the E<small>TERNAL</small>, the God of Hosts—
Who will harass you from Lebo-hamath
To the Wadi Arabah.

Chapter 7

This is what my Sovereign G<small>OD</small> showed me: [A plague of] locusts was created at the time when the late-sown crops were beginning to sprout—the late-sown crops after the king's reaping.^athe late-sown crops after the king's reaping Meaning of Heb. uncertain. The king's reaping of fodder apparently occurred near the end of the rainy season, and whatever the locust destroyed after that could not be replaced for another year.
When it had finished devouring the herbage in the land, I said, "O my Sovereign, E<small>TERNAL</small> One, pray forgive. How will Jacob survive? He is so small."

G<small>OD</small> relented concerning this. “It shall not come to pass,” said G<small>OD</small>.
This is what my Sovereign G<small>OD</small> showed me: Lo, my Sovereign G<small>OD</small> was summoning to contend by^bto contend by Emendation yields “flaming.” fire that consumed the Great Deep and was consuming the fields.
I said, “Oh, my Sovereign, E<small>TERNAL</small> One, refrain! How will Jacob survive? He is so small.”
G<small>OD</small> relented concerning this. “That shall not come to pass, either,” said my Sovereign G<small>OD</small>.
This is what I was shown: [God] was standing on a wall checked with a plumb line^cchecked with a plumb line Or “destined for the pickax”; meaning of Heb. uncertain. while holding a plumb line.^dplumb line Or “pickax”; meaning of Heb. uncertain.
And G<small>OD</small> asked me, “What do you see, Amos?” “A plumb line,”^eplumb line See second note at v. 7. I replied. And my Sovereign declared, “I am going to apply a plumb line^fplumb line See previous note. to My people Israel; I will pardon them no more.
The shrines of Isaac shall be laid waste, and the sanctuaries of Israel reduced to ruins; and I will turn upon the House of Jeroboam with the sword.”
Amaziah, the priest of Bethel, sent this message to King Jeroboam of Israel: “Amos is conspiring against you within the House of Israel. The country cannot endure the things he is saying.
For Amos has said, ‘Jeroboam shall die by the sword, and Israel shall be exiled from its soil.’”
Amaziah also said to Amos, “Seer, off with you to the land of Judah! Earn your living^gEarn your living Lit. “eat bread.” there, and do your prophesying there.
But don’t ever prophesy again at Bethel; for it is a king’s sanctuary and a royal palace.”
Amos answered Amaziah: “I am not a prophet,^hnot a prophet By profession. and I am not a prophet’s disciple. I am a cattle breederⁱcattle breeder Meaning of Heb. uncertain; emendation yields “sheep breeder”; cf. the next verse and 1.1. and a tender of sycamore figs.
But G<small>OD</small> took me away from following the flock, and G<small>OD</small> said to me, ‘Go, prophesy to My people Israel.’
And so, hear the word of G<small>OD</small>. You say I must not prophesy about the House of Israel or preach about the House of Isaac;
but this, I swear, is what G<small>OD</small> said: Your wife shall play the whore^jplay the whore Emendation yields “be abused”; cf. Lam. 5.11. in the town, your sons and daughters shall fall by the sword, and your land shall be divided up with a measuring line. And you yourself shall die on impure soil;^kimpure soil Cf. Hos. 9.3 and note. for Israel shall be exiled from its soil.”

Chapter 8

This is what my Sovereign G<small>OD</small> showed me: There was a basket of figs.^afigs Heb. qayiṣ, lit. “summer fruit.”
I was asked, “What do you see, Amos?” “A basket of figs,” I replied. And G<small>OD</small> said to me: “The hour of doom^bhour of doom Heb. qeṣ. has come for My people Israel; I will not pardon them again.
And the singing women of the palace shall howl on that day—declares the Sovereign G<small>OD</small>:
So many corpses
Left lying everywhere!
Hush!”
Listen to this, you who devour the needy, annihilating the poor of the land,^cwho devour the needy, annihilating the poor of the land Emendation yields “who on every new moon devour the needy, and on every sabbath the humble of the land”; cf. v. 5.
saying, “If only the new moon were over, so that we could sell grain; the sabbath, so that we could offer wheat for sale, using an ephah that is too small, and a shekel that is too big,^dusing an ephah that is too small, and a shekel that is too big I.e., giving short measures of grain, but using oversize weights for the silver received in payment.
tilting a dishonest scale,
and selling grain refuse as grain! We will buy the poor for silver, the needy for a pair of sandals.”
G<small>OD</small> swears by^eby Or “concerning”; cf. 6.8 with note. the Pride of Jacob: “I will never forget any of their doings.”
Shall not the earth shake for this
And all that dwell on it mourn?
Shall it not all rise like the Nile
And surge and subside like the Nile of Egypt?
And in that day
—declares the Sovereign G<small>OD</small>—
I will make the sun set at noon,
I will darken the earth on a sunny day.
I will turn your festivals into mourning
And all your songs into dirges;
I will put sackcloth on all loins
And tonsures on every head.
I will make the earth^fthe earth Heb. “it”; cf. vv. 8 and 9d. mourn as for an only child,
All^gAll Lit. “the end.” of it as on a bitter day.
A time is coming—declares the Sovereign G<small>OD</small>—when I will send a famine upon the land: not a hunger for bread or a thirst for water, but for hearing the words of G<small>OD</small>.
People shall wander from sea to sea and from north to east to seek the word of G<small>OD</small>, but they shall not find it.
In that day, the beautiful maidens and the young men shall faint with thirst—
Those who swear by the guilt of Samaria,
Saying, “As your god lives, Dan,”^hAs your god lives, Dan See 1 Kings 12.28-29.

And “As the way to Beer-sheba lives”ⁱAs the way to Beer-sheba lives See 5.5 with note.—
They shall fall to rise no more.

Chapter 9

I observed my Sovereign standing by the altar and saying: Strike the capitals so that the thresholds quake, and make an end of the first of them all.^aStrike the capitals … first of them all Meaning of Heb. uncertain. And I will slay the last of them with the sword; not one of them shall escape, and not one of them shall survive.
If they burrow down to Sheol,
From there My hand shall take them;
And if they ascend to heaven,
From there I will bring them down.
If they hide on the top of Carmel,
There I will search them out and seize them;
And if they conceal themselves from My sight
At the bottom of the sea,
There I will command
The serpent to bite them.
And if they go into captivity
Before their enemies,
There I will command
The sword to slay them.
I will fix My eye on them for evil
And not for good.
It is the Sovereign G<small>OD</small> of Hosts—
At whose touch the earth trembles
And all who dwell on it mourn,
And all of it swells like the Nile
And subsides like the Nile of Egypt;
Who built the chambers in heaven
And founded the vault on the earth,
Who summons the waters of the sea
And pours them over the land—
Whose name is G<small>OD</small>.
To Me, O Israelites, you are
Just like the Cushites^bCushites People of Cush, the region south of Egypt.
—declares G<small>OD</small>.
True, I brought Israel up
From the land of Egypt,
But also the Philistines from Caphtor
And the Arameans from Kir.
Behold, my Sovereign G<small>OD</small> is keeping an eye
On the sinful kingdom:
I will wipe it off
The face of the earth!
But, I will not wholly

wipe out
The House of
Jacob
—declares
G<small>OD</small>.
For I will give the order
<span
class="poetry indentAll">And shake the House of Israel—
<span
class="poetry indentAll">Through all the nations—
<span
class="poetry indentAll">As one shakes [sand] in a sieve,<sup
class="footnote-marker">c</sup>sieve A coarse
sieve used for cleansing grain of straw and stones, or sand of pebbles
and shells.
And not a pebble falls
to the ground.
All the sinners of My
people
Shall perish by the
sword,
Who
boast,
"Never shall the
evil
Overtake us or come near
us."
In that day,
<span class="poetry
indentAll">I will set up again the fallen booth of David:
<span
class="poetry indentAll">I will mend its breaches and set up its ruins
anew.
I will build it firm as in
the days of old,
So that they shall possess the rest of
Edom
And all the nations once
attached to My name^d<i
class="footnote">So that they shall possess the rest of Edom / And all
the nations once attached to My name I.e., the House of David shall
reestablish its authority over the nations that were ruled by
David.
—declares G<small>OD</small> who will bring this to
pass.
A time is coming
<span
class="poetry indentAllDouble">—declares G<small>OD</small>—

When the plower shall meet the
reaper,^e<i
class="footnote">the plower shall meet the reaper Cf. Lev.
26.5.
And the treader of
grapes
The one who holds the
[bag of] seed;
When the
mountains shall drip wine
And
all the hills shall wave [with grain].
I will restore My people
Israel.
They shall rebuild
ruined cities and inhabit them;
<span class="poetry
indentAll">They shall plant vineyards and drink their
wine;
They shall till gardens
and eat their fruits.
And I will plant them upon their
soil,
Nevermore to be
uprooted
From the soil I have
given them
—said
the E<small>TERNAL</small> your God.